THE LIBRARY, ST. CHARLES SEMINARY, CARTHAGENA, OHIO

The Commonweal

December 29, 1950

TIME FOR DECISION

DEFEAT IN KOREA

WALDEMAR GURIAN

DUBIOUS TRIAL

The Ordeal of Dean Acheson

FRANCIS DOWNING

A NEAPOLITAN MEMOIR

In Our Dialect

GIUSEPPE MAROTTA

Volume LIII **15c** *Number 12*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Only One in Five Thousand in San Francisco

- 12th largest city in the United States
- birthplace of the United Nations
- gateway to the Orient

In the San Francisco-Bay area THE COMMONWEAL is on sale at certain leading newsstands and at the following special locations:

Junipero Serra Shop
116 Maiden Lane
San Francisco

Paulist Circulating Library
614 Grant Avenue
San Francisco

Bookrack, St. Boniface Church
715 California Avenue
San Francisco

Bookrack, St. Augustine's Church
400 Alcatraz Avenue
Oakland

Bookrack, St. Elizabeth's Church
1500 34th Avenue
Oakland

Brennan's Religious Goods-Books Shop
San Carlos, California

- In the San Francisco archdiocese there are 425 priests, 2,315 Sisters, 156 Brothers and 647,000 lay Catholics
- Only one out of every 5,000 of these is a COMMONWEAL subscriber.

THE COMMONWEAL is unable to carry on a big promotion campaign in this important area, much as it would like to. You can help to make THE COMMONWEAL a greater force on the West Coast by sending in a gift trial subscription for a friend in San Francisco.

FOR NEW SUBSCRIBERS—SPECIAL OFFER

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $1. Please send the next 12 issues to:

NAME _____

STREET _____

CITY _____

12/29/50

Signed _____

Published weekly, printed and copyrighted, 1950, in the U. S. A., by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y. MUrray Hill 3-9685. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. U. S. and Canada, $7 a year; Foreign $8. Single copies, 15c.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Commonweal

WEEK BY WEEK

This Christmas

ONLY a Dawson or a Toynbee would venture to estimate the relative importance of the various periods of human history and measure them against our own. For we are now witnessing, East and West, the most catastrophic changes. It is the tendency of every generation to over-estimate and over-dramatize its importance, but few generations in the long history of Christendom have faced a darker prospect than our own.

This prospect recalls the days of Augustine and "The City of God," written as the Roman Empire fell all about him before the onslaught of the barbarians. It even brings to mind the sad days a thousand years later, when the Medieval Church, face to face with the Reformation, seemed about to collapse from certain grave internal weaknesses. And then there was the moment, less than ten years ago, when Hitler seemed to be sweeping everything before him.

Today a primitive dictatorship, embodying a philosophy that will not stand examination as a philosophy, is threatening a divided, unbelieving and war-weary Christendom. This philosophy numbers even its voluntary adherents by the millions the world over. This dictatorship holds in thrall unwilling victims who are still more numerous. It has condemned millions of men and women to prison and forced labor under brutally inhuman conditions.

This progressive subjection of our fellow-men threatens to be carried a great deal further. In the Orient men of the darker races are in turmoil, many of them freed at last from Western exploitation only to accept the Russian yoke. The armies in the Middle East have not yet marched, but in view of the vast oil resources to tempt Russia, the wretchedness of the populace and the bad conscience of the West, the prospect is not much brighter.

In Western Europe itself there appears little stomach for resistance. Britain, France and Germany continue to harbor old rancors and remain at odds with the United States and among themselves. They are all exhausted and demoralized by the havoc of two wars and manifest little determination to fight again. Apparently only Russia's respect for America's productive might —and our stock of atom bombs—has held the Kremlin back from the western plains of Europe.

Now that both Russia and the United States have A-bombs (in undisclosed numbers) cities and homes on both continents lie under continual threat of fire and deadly radiation. Once more young men, many of them but lately returned from the front lines of World War II, are called to the colors. And even with all our men drafted, in a showdown the Allied forces would have to confront tremendous odds.

UNDER such circumstances it becomes more possible this year to draw nearer to the true spirit of Christmas. The Feast of the Nativity is celebrated at the season when the earth experiences the longest periods of darkness, when the sun has reached the lowest point in its trajectory. There was darkness when Christ Our Savior was born into this world: "the night was in the midst of her course." Then a great light came down upon the earth and the days began to lengthen. For "He has shone upon us." This is one of the symbols of the Nativity that takes on added meaning this troubled Christmas.

For in spite of all the evil in the world and the terrors that threaten us, we are repeatedly called upon to rejoice—with the angels, the shepherds and the Magi. Again and again the exultant Christmas Liturgy tells us to be joyful, with exceeding great joy, at the birth of Our Redeemer into this world. We have His promise that ultimately evil will not prevail, all nations shall glorify Him, and men will rejoice in His peace. This year our joy at Christmas can be heightened, purified of its accumulated dross.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

• THIS WEEK •

Week by Week 291

Defeat in Korea
by Waldemar Gurian 295

"Any Questions?"
by Donald Attwater 297

The Ordeal of Dean Acheson
by Francis Downing 298

Communications 300

The Screen
by Philip T. Hartung 301

The Stage
by Walter Kerr 302

Of Note 303

In Our Dialect
by Giuseppe Marotta 304

Books 306

Editor: Edward S. Skillin
Contributing Editor: Philip Burnham
Managing Editor: Edward F. Meagher
Feature Editor: John Cogley
Assistant Editor: William Pfaff

Associate Editors
John C. Cort, Anne Fremantle, Francis Downing
Cinema: Philip T. Hartung
Theatre: Walter Kerr

Advertising Manager: John Brubaker

• NEXT WEEK •

MAX FISCHER shows the connection between the rapid secularization of Asia since 1900 and the readiness with which Stalinist formulas have now been accepted.

"The nations of Asia have lost the spiritual and intellectual roots of their native religious civilizations; they have been undergoing the influence of Western secular civilization at a seven-league pace; suddenly deprived of the stabilizing influence of their traditions, they have arrived at a rootless and chaotic state of mind."

Britain Back on Her Feet

THE most encouraging headline of mid-December has announced the suspension, by mutual agreement, of Marshall Plan payments to Great Britain by January 1 — nineteen months ahead of schedule. It gives the lie to those irresponsible Americans who have long been muttering that the United States was primarily financing the British welfare state with these extensive payments. For, despite their large annual outlay for medical and other social services, the British now believe that they have expanded their output to the point where they can pay their own way.

Here is the way they did it, with vital ECA help. The British increased their production by fifty percent over 1938. Sales of rubber, tin and wool at higher prices enabled the sterling area to attain a favorable trade balance (here American stockpiling was an important factor). Last year's devaluation of the pound enabled Britain materially to expand her exports. Continuing austerities at home (holding down food imports, for instance) made exports count in increasing her gold balances. And so a battle has been won.

That this is a suspension rather than a termination is an important point. The British are not over-confident. They realize that the spectacular rise in their economic fortunes in the past two years is largely due to special conditions which will not necessarily continue. They do not want to slam the door tight on future payments should the need arise. But they believe that they can absorb even the costs of modest rearmament.

Perhaps even more encouraging than this confirmation of the soundness of our European economic program is what this move reveals about the morale of Britain as a nation and of the British people. In a day when weak reeds are abundant here is a welcome instance of national stamina and perseverance outside the Iron Curtain. Here is one ally it looks as if we can count on when the chips are down.

Next

THERE is good reason to believe that the cold war is now in its final phase. The highest stake in that war has been, all along, Germany, and now that the Atlantic nations, meeting at Brussels, have made their move to draw Western Germany into the Atlantic defense network, the next move, which is up to Russia, should lead

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

either to war or negotiation. The Soviets have already warned that they will not tolerate German rearmament and there are those in the West who believe that our rearming the Germans may provoke Russia into marching on Germany.

Among those who take this view is Richard H. S. Crossman of the British Labor Party, who has written a very thoughtful article on the subject in the December *Commentary*. He believes that we ought to draw Germany into the Atlantic community but he believes that by rearming the Germans at this time we are laying all Europe open to the Soviet plunge to the Channel, because we cannot hope to build up adequate ground forces in Europe for two or three years at least and before that time ever arrives, the Bolsheviks will decide to move. He appeals, instead, for an enlarged West German "police" force and an Atlantic buildup outside Germany, rather than immediate, provocative German rearmament.

Mr. Crossman's fears would seem well justified. The risk we are taking is enormous. We have no assurance that an American army of sufficient size to augment European troops can be transported to Europe in time and there is, understandably, no rabid enthusiasm among the Europeans themselves, who are not brimming over with confidence that the Red Army, once goaded, can be stopped.

But what Mr. Crossman seems to overlook is the fact that the Russians do not wait to be provoked. They did not wait at the 38th parallel in Korea. They act when they are ready. At the moment, they fear to march into Germany because they are sure that to do so would bring prompt atomic reprisals, and so now, possibly for the last time, we have a chance to marshal our strength.

Given these sorry circumstances, the Atlantic nations can hardly do otherwise than rearm Germany now, holding to the hope that a united show of strength will eventually force the Soviets to negotiate. It seems to us, however, that this rearmament cannot and should not be undertaken unless the Germans and the other European peoples express themselves—by secret ballot, for obvious reasons—in favor of rearmament and in favor of working in their own defense, because the will to resist is meaningless if it is not the free will of the people.

But of one thing we can all be quite certain: unless every possible effort is made now, and made resolutely, to defend the European Continent, the battlefields of tomorrow will be the streets of London, New York and Peoria.

The Use of Force

IN THE Communications section of this issue we are publishing a letter from Dorothy Day. Miss Day takes THE COMMONWEAL to task for an editorial, on the present world crisis, which she describes as "a perfect example of that secularism which the Bishops of the United States . . . deplore as a greater danger than Communism." These are harsh words and seem to call for some kind of answer, though it is doubtful if anything other than complete pacifism, on the part of THE COMMONWEAL, and the nation at large, would satisfy Miss Day.

Anything less would leave Dorothy Day still believing that by accepting armies, bombs, bullets, naval and air power as valid means for the defense of the non-Communist world, THE COMMONWEAL and perhaps the very Bishops who wrote the statement have accepted secularism or, as it was described by the American hierarchy, "the solvent of practical religious influence in the everyday life of men and nations."

If, in time of war, the pacifist were the ideal Christian—the man we should all like to be had we the courage—then most of what Dorothy Day says would be as persuasive as it is eloquent. If it were true that a soldier, to the degree that he was a good soldier, were that much less a Christian, then her plea for pacifism would be as valid as it is honest and heartfelt. If the acceptance of force as a means of self-defense necessarily implied a rejection of "love of our brothers," then Miss Day would be as right as she is impassioned. Finally, if a people's recourse to arms necessarily meant the shelving of the Beatitudes for the duration and the replacing of them with a mysterious set of "militant virtues," Dorothy Day would do well to ridicule the notion that Christianity can be set aside so easily or that virtues can be dealt from a pack, as it were, with special hands for special circumstances. In short, if we believed that pure Christianity and pacifism were identical, then we should be forced by logic to take the position *The Catholic Worker* has held for so long and bravely.

BUT we do not believe these things. We do not, for instance, believe that physical violence is necessarily identified with moral evil. We do not believe that non-violent resistance is

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the only recourse a Christian has in the face of wanton aggression. We do not believe that a state, even one composed exclusively of saints, would have the right to accept unjust aggression submissively if it were capable of effective resistance. We do believe that armed resistance may sometimes be not merely a just act for a nation but a duty.

In the words of Pius XII: "A people threatened with unjust aggression, or already its victim, may not remain passively indifferent, if it would think and act as befits a Christian. All the more does the solidarity of the family of nations forbid others to behave as mere spectators, in an attitude of apathetic neutrality. . . . The commandment of peace is a matter of divine law. Its purpose is the protection of the goods of humanity, inasmuch as they are gifts of the Creator. Among these goods some are of such importance for society that it is perfectly lawful to defend them against unjust aggression. This defense is even an obligation for the nations as a whole, who have a duty not to abandon a nation that is attacked."

NOW this is not to dismiss cavalierly the long arguments for pacifism and conscientious objection that have been running in *The Catholic Worker* for more than a decade, nor to think that the pacifist position has been destroyed with a judicious paragraph. It is only to say that THE COMMONWEAL—and great sections of the Christian world—do not accept Miss Day's unspoken premise that force is necessarily un-Christian and that pacifism is to be equated with "turning to God," the New Law, "the Folly of the Cross," "laying down our life" (it is usually not our own life we are laying down, and it may be worth mentioning that the only lives that have been laid down so far have been those of the kids in Korea), "fulfilling the vows we made at our baptism," "putting on Christ, Who laid down His life for His friends," "loving and helping our brother," "having the knowledge and courage to act," "walking in God's little way," etc.

Once that has been said, there is little else to say, for underlying Dorothy Day's moving prose is the judgment that a Christian, if he is true to his Christianity, cannot accept war; that soldiering cannot be included in Saint Paul's "Therefore, whether you eat or drink, or whatever else you do, do all to the glory of God." We do not accept that idea, and so when we talk about military strategy and the deployment of troops, etc., we horrify Dorothy Day and make her feel that we are leaving God out of the picture.

THE COMMONWEAL believes that the US and all the free nations have a duty to repel aggression. This duty does not exist in a vacuum but in the real world where this or that, at this time or that, is either possible or impossible. Because we believe prolonged resistance in Korea at this time would be fruitless and not contribute to the ultimate liberation of the East, we outlined the policy found in the editorial Dorothy Day objects to. The question—a military and political one—may be open to honest debate. But it should have been understood that the temporary abandoning of the East was accepted with anguish and not, as Miss Day ungenerously suggests, with crass indifference to the fate of millions of our fellow men.

NEED we say that we are far from rejecting the use of spiritual means in the struggle against evil and have emphasized spiritual regeneration as insistently, if not as effectively, as *The Catholic Worker* itself? Because Miss Day cannot see how we can reconcile this with a belief in military power, she finds two editorials in the same issue contradictory. But again we come back to the fundamental difference of attitude on war itself.

In regard to Miss Day's quotes from the book *Korea Today* by George M. McCune, who died before the present war began, it may be apropos to repeat some later figures which appeared in THE COMMONWEAL of August 11, 1950: When the US first went into Korea, 70 per cent of the farmers were tenants, 30 per cent owned land; by the time the Communists struck, 55 per cent owned land; under the provisions of the reform program to have been continued last summer, 90 per cent of the South Korean farmers would have been landowners. And all this was being directed by a freely-elected Assembly. Source of these figures: John Foster Dulles' report on Korea.

Miss Day does well to call attention to the social evils too long tolerated in the Orient. But when she seems to identify the cause of the people with Russian imperialism, she is tragically wrong. The Korean assault was no spontaneous uprising. With or without quotation marks, the UN forces in Korea have been resisting aggression.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Defeat in Korea

The larger issue remains, and the need for strong U. S. leadership is more urgent than ever.

By WALDEMAR GURIAN

IN THE COMMONWEAL of October 13 I wrote: "The possibility of war has in a way constantly increased lately," for there seemed no likelihood, as was pointed out, that the Soviet Union would sit by quietly and passively while the United States and the Western powers built up their armaments. The situation has today, in December, become even more tense.

But despite the changes in Korea the basic features of the relations between the two world powers remain unchanged. The Soviet Union continues to aim at weakening, through a series of local wars, the forces of her adversaries.

Besides attempting to force the United States to use her forces in theatres without vital importance for a general conflict, the leaders of the Red Empire try to produce rifts between the United States and the Western powers. American emphasis upon Asia, possible American plans to take active measures against Chinese territory —through bombing attacks, support of landings by Chiang Kai-shek, blockade—would endanger the cooperation between England and the United States. The meeting between Attlee and Truman has, at least for the time being, removed this danger, though military necessities may lead, in the future, to actions against Red China.

Decisive for the understanding of the present world situation is the fact that the Soviet Union and her ally, China, continue to hold the initiative. The most discussed questions in the UN recently have been: What will China do in Korea? What price will Mao Tse-tung demand for an agreement in Korea? And also the world has been asking such questions as: What will Soviet Russia do next? Will she attack in Europe after the German armament starts? Or will she continue to hope that the American sacrifices connected with the total mobilizations, together with possible internal disagreements in the United States, will result in the revival of a neo-isolationist policy? This latter policy would, of course, tend to result in our abandoning the defense of a Europe that has not sent enough troops to Korea and that is more or less exclusively relying upon the United States. If such a policy triumphs, the hour for a new Soviet expansion without open war has come.

What can be done to change the present situation? First, it is necessary to realize that the mixture of cold war and open local wars prevailing today demands flexible tactics and maneuvering. It would be disastrous for us to imitate Hitler's methods: the Fuehrer was simply against all retreats and evacuations. We have to determine what must be defended under all circumstances and what can be given up, in order to carry on the fight most effectively. It seems to me that, e.g., a retreat in Indochina would not have the same importance as the evacuation of Berlin.

The main enemy is the Soviet Union. Red China would lose her dangerous power and prestige if Moscow were defeated or even put on the defensive. On the other hand, the most severe damage inflicted upon Chinese cities, even the occupation of Chinese harbors, would not bring a weakening of Red Moscow. American concentration upon Asia may permit Moscow to strike in Europe. The policy "Europe first" seems to me a demand of common sense as well as of the interests of the United States. Those who demand abandonment of an active interest in Europe overlook the fact that control of the European continent by Stalin would increase his power; his increased power would become most perilous to the United States, as Hitler's power would have become had he succeeded in conquering the Soviet Union.

★

THE emphasis upon Europe does not mean that the intervention against the North Korean aggression was an error. This intervention was necessary, for military as well as moral reasons, as a proof that the United States is willing to take risks. If the United States had not given the UN the inspiration to prevent aggression, the prestige of the United States would have gone down. The belief would have spread in the world that the Soviet aggressors could not be stopped. It is too bad that a battle has been lost, but that

WALDEMAR GURIAN *is editor of the Review of Politics, and chairman of the University of Notre Dame's Committee on International Relations.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is not as catastrophic as the loss of a war.

The flexibility required today demands constant readiness to negotiate. It is fortunate that the communiqué issued after the Attlee-Truman conferences distinguishes between negotiation and appeasement. Negotiation must be conducted not to capitulate but to gain time and to put the other side in a difficult position.

All attempts to negotiate—either with China or even with the Soviet Union through the kind of general conference offered today in reply to the Soviet request for a discussion of German problems—must be accompanied by an intensification of preparations for a general war. We must be ready at any moment for any possibility. We must, e.g., consider not only agreements, but a policy which carries out a crusade of liberation against the Soviet enslavement of satellites and of the Russian people themselves. Such a policy can move in various apparently contradictory directions, despite the fact that it is not easily explained to men who understand only oversimplified formulas and slogans, who are inclined toward a naive perfectionism and who fail to realize that we have often only a choice between two evils, the greater and the lesser.

★

WE must realize today that while we have at least up to now impressed the USSR with our defensive power—that is the reason why she has avoided an open frontal attack and has carried out retreats like those after the Berlin blockade, in Iran, in Greece—our offensive power is unfortuately not yet sufficient to drive her back. We must maneuver to win time to build up our strength. We are living through—and *must* live through—this most difficult period. Our life today requires that we await at any moment Soviet attacks and on the other hand that we try to obtain their postponement until the balance of power shifts in our favor. If we implement policies which, like the use of atom bomb without the compulsion of extreme necessity, would dissipate our strength too soon, we will certainly invite disaster.

But do we not run the risk that our present ability to defend Europe, as Churchill says, with the threat of the atom bomb will disappear in a short time after the Soviet Union has built up atomic stockpiles? This risk surely exists; but we are on the other hand faced with the greater hazard that the use of the atom bomb today, before a direct Russian attack has been launched, will not necessarily prevent her attack and will indeed deprive the United States of its ultimate means of defense and of the chance to inflict substantial damage on the enemy at the most critical moment.

The present period, in which we are at war without fighting a general war and in which we are constantly threatened by Soviet aggression, requires strong leadership from the United States. Europe is lost without the United States. But the United States cannot attempt to dominate the European powers as the Soviet Union does her satellites.

This strong leadership by the United States can only develop if its foreign policy is removed from the battlefield of internal polemics and recriminations. The total crisis of the present demands utilization of all forces and of all capable men. If this is not achieved, uncertainty about the attitude of the United States will have a paralyzing influence, increasing defeatism and endangering unity of action. Already the situation is very serious but it is not desperate, because the other side is faced with tremendous difficulties. Divergent forces and interests must be kept together by iron discipline and terroristic measures. True, the disagreements in the Soviet camp are not displayed to general view. But it is obvious—to cite only one example—that the Korean satellite will not like to be at the mercy of China, and that China will demand, in case of success, more and more independent power in Asia. It is fatal to underestimate the Soviet world, to overlook the fact that primitivism and brutality can increase power (the lower steel production in Russia is, for example, compensated for by diverting less steel for civilian use). Still, we ought not to become panicky after a defeat and a withdrawal.

★

WE must, of course, be ready at any moment for the worst, but we must also have the will and confidence to overcome the worst, though surely not without hardships, painful sacrifices, and nerve-wracking crisis. What matters is the ability to keep the over-all situation in mind, to be energetic in our urgent demands on our allies, and at the same time to avoid policies which must result in mutual recriminations. It is necessary to build up strength, but to realize as well that military strength must be based upon moral purposes. The world power of the United States does not fight for the United States alone; it represents the cause of mankind. Its interests are not parochial ones. If they are so regarded, then they are jeopardized.

Surely no idyllic, peaceful times are ahead. There are no gadgets by which world peace and harmony can be established. But if the moral and physical resources of the United States are mobilized, if they are utilized with prudence and energy, if a strong leadership organizes unity of action without dictatorial overtones, the present situation can and will be mastered.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FROM ENGLAND

"Any Questions?"

AMONG the weekly radio features in the southwestern section of England is one called "Any Questions?" Half a dozen men (not always the same men), well mixed as regards profession and political and other views, are confronted with an audience, whose questions they discuss and answer. The questions are not "quiz" or encyclopaedia questions, but matters of opinion, with no topic barred, and they are answered extempore. The audiences are representative and of varying size. They probably form a pretty dependable cross-section of "ordinary English folk," with lower-salaried people, wage-earners and their equivalents predominating.

What interests me about this program is not so much the team's answers, interesting, unexpected, thoughtful, witty, damned-silly, as they often are; but the reactions of the audience to those answers, agreement or dissent expressed not by argument or comment (which are rightly barred) but by applause and boos.

If I am right in thinking that the listener has here a pretty reliable sort of Gallup poll *en masse,* there are certain conclusions that can be drawn about current tendencies of opinion among English people, at any rate in the not over-industrialized southwestern counties.

★

FOR example, during the past few weeks I have learned that opinion is solidly in favor of that public medical service of ours, with all its faults, that excites some Americans to such bitter criticism; and the man whose warmly-approving answer called forth this burst of agreement was one who might well have been expected to disapprove of it. That there is not a strong popular opinion in favor of the legalizing of euthanasia, though its supporters tell us there is. That the promised benefits to be looked forward to from the use of atomic energy have made no impression in the balance against its perils: the proposition that "It would be better for the world had it never been discovered" was warmly cheered, with no audible disagreement. That the overall political complexion of the English people is still liberal, in the sense of fundamental liberalism more or less as understood by our Liberal party.

Seeing that our administration has been so recently precariously balanced between the Conservative and Labor parties by the votes of the nation, this last requires further comment. My readers probably know that the derisory handful of seats occupied by Liberal members in our present parliament does not nearly represent the proportion of the total number of votes cast for their party at the last election (and this is one reason why proportional-representation figures in the party's program). Added to that, there is a large number of people now voting Conservative or Labor (mostly Labor, I think) only because of the present ineffectiveness of the Liberal party—they don't want to waste their votes. And there is a further staunch minority—probably not very considerable—who say in effect, "If it's useless to vote Liberal, I won't vote at all."

But it goes further than this. I maintain that the British in the lump are of a liberal cast of mind. Liberalism, like life, is more than politics. It is difficult to say nowadays what Conservative principles are. The party still has the odium of a class party (understandably, but not altogether justly). It has had to become rather opportunist, and I don't mean that rudely: I believe all its talk about liberty and wider distribution of property is sincere—but lots of people don't. The Labor Party still has the odium of a class party (understandably, and not altogether unjustly); but what really matters are its principles, which are political and economic principles. The Labor Party is full of doctrine. But the English are suspicious of political doctrine (and how right they are).

★

THE Liberal Party is also a party of principle; but its principles are not so much political as philosophical, moral, religious, human—call 'em what you like. Things like freedom and equality and brotherhood.

Brotherhood. Well, that's important and all right; but it sounds uplifting and makes us shy. (It is even worse to call it *fraternité*: we at once think of Robespierre and Mrs. Defarge and, if we've been to America, of Phi Beta Kappa). Equality is good, if you can get it; but we leave the Americans and the Scots and the Welsh to specialize in it. Our concern is particularly freedom, liberty: we are individualists, eccentrics—liberals. Democracy is certain man-made political systems: the best, no doubt, if worked properly; in practice, probably the only tolerable ones—again, if worked properly. But freedom no man has invented. And we prefer to consider, not abstractions like freedom and democracy and beauty and truth, but those principles "incarnated" in people and things.

All hopelessly muddled-headed, I have no doubt. But that's the way of it with us. And in "Any Questions?" you can hear a strong suspicion, even contempt, of politicians and politics as such and a marked inclination among the voters to judge independently of party labels. Also a tendency among socialist spokesmen to be shorter-tempered and narrower-minded than the rest—they have that burden of political doctrine to carry.

Obviously the questions put in such a program must often cover the same sort of ground, and lately there has been a concern about Communists in our midst. Should they be discriminated against?

A distinction needs to be made here. The Communist Party is not illegal in this country; a duly elected Communist may and does take his seat in the House of Commons, for example. It is arguable that this should not be so, that the Party should be made illegal as a danger to national security, and from that certain other

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

things would follow. But the question whether this should be done is not the same as the question of what should be our attitude so long as the present position continues.

★

BEARING this in mind, the answers given and the audiences' reception of those answers seem to make it clear that people in general are not in favor of restraining Communists unless by legislation in parliament. How far there is a strong public opinion in favor of *that* is not clear. Everyone agrees that the exclusion of *all* undesirables from certain defense establishments should be enforced with all efficiency; and nobody is ignorant of the danger from even a small body of Communists. But general discrimination against particular individuals is more than most of us can stomach: and, I may add, we are quite uninterested in the politics (or the religion) of a public singer, a film-star, or a jockey.

Of course it has happened here and there. A local authority or two has refused to let its public hall to Communist speakers; but last week another such authority, after discussing the matter fully, decided it was not entitled so to discriminate. But the most publicized case was of a young teacher. She was appointed as an assistant in the infants' school of a small town. But she was an atheistic Communist: she did not flourish the fact, but made no secret of it; and there was local protest. It is not quite clear what the protesters aimed at: whether simply to draw attention to the situation or to force her to resign by weight of public opinion—but she was not that sort of girl. They hadn't a legal leg to stand on: she was an efficient teacher, and so far as I know nobody charged that she had said or done in school a single thing to which objection could be taken. The story was a minor sensation throughout the land, and further: it gave Lord Vansittart (remember him?) an opportunity to behave characteristically in the House of Lords; and the girl herself described to me how, going for a holiday, she was pestered all across the country by newspaper men, some of whom tried to stir up opinion against her by distorting and adding to the simple statement she was badgered into making to them.

★

THAT last is a bad sign. And so was this: at the height of the excitement groups of mothers at the school gate glowered and muttered at the teacher as she went in (it could happen to a Jew, a Negro, a Mormon or a Catholic). Once these things start. . . .

Ordinarily the English are tolerant even of dangerous minorities: on principle (freedom of speech, and so on) but, characteristically, even more as a policy—"They'll be more dangerous if they are driven underground." Only last night a question about Communists cropped up in "Any Questions?"; and a farmer, a man with the background of a "hidebound Tory" and the independent mind of a Lord Acton, replied, "If you start a witch-hunt, where is it going to end?" And the audience applauded.

DONALD ATTWATER.

SO THEY TELL ME

The Ordeal of Dean Acheson

IT MAY be a fact that Dean Acheson has, in the words of the Republicans, "lost the confidence of the country," and it may be that the removal of Mr. Acheson is in the cards. It may be admitted that if Mr. Acheson is compelled to leave office the Republicans will have won a victory.

What kind of victory they will have won, that their victory will be our victory, that the victory will have enhanced the prestige and valor of the United States, that our position in world affairs, our foreign policy, will be wiser, safer, sounder, more significant—all these are things not made plain to me.

They are not made plain to me because the attacks of the Republicans—including the latest resolution of the otherwise sensible Senator Ives—proceed from partisanship and a fundamental dishonesty. To put it clearly, they proceed from no criticism that rests on any plain bill of indictment. Stripped of the frenzied and floating vocabulary in which they are made, the criticisms come down to this: we are "in a mess;" Mr. Acheson is "soft on Communism;" Mr. Acheson did not, or does not "get tough." I did not invent these charges. The first two are the words of Senator Taft. The first phrase, "in a mess"—surely a subtle description of things, the obvious product of a careful and dispassionate, unvulgar mind—Mr. Taft used on a CBS broadcast. Replying to the question put by the reporters on "Capital Cloakroom": "What can we do now?", Senator Taft said, "I don't know." Preferring to discuss the mistake of stopping General Patton in Europe, or the mistakes made at Yalta, (things for which, even granting Taft's case, Mr. Acheson was not responsible) and being brought back to the question: How do we get out of our present situation?, Senator Taft said, "I don't know."

This is the position on foreign policy of a man so seemingly distinguished that he is one of the leaders of the Republican Party, is called "Mr. Republican," and is seriously regarded among the candidates for the presidency. What does he offer? Remove Mr. Acheson. What then? "I don't know." I submit that this is irrational, irresponsible and undistinguished. I submit that no intelligent political party has a right to call on Mr. Truman for consultation with it, to call for a bipartisan foreign policy, and say that it is as free from knowledge about what we ought to do—as free even from ideas—as this man indicates it is.

★

ON ANOTHER network, Mr. Harold Stassen, also a flying contender for the Republican nomination,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

attacked "blundering internationalists" without naming them. He made it clear, however, that he did not mean the Republicans since he called them "freedomists," and alleged they have "a common sense foreign policy." What does this consist in? Stassen would reverse the Administration's "Asiatic Policy." What does that mean? How do you reverse it? What do you do that Mr. Acheson did not do, or not do that Mr. Acheson has done? Mr. Stassen gave no reply to that. He was making a speech to Republicans and they applauded. But nobody asked him these questions. He did say that he was in favor of the Open Door in China; and he did say that that meant we should not open the back door of China to Russia. He did say that we should "make essential decisions," and that we should develop "a dynamic opposition to Communism," at the same time as he said we should stop "handouts at home and abroad." All these confusing and conflicting and undefined things Mr. Stassen added to Mr. Taft's self-confessed ignorance.

But I point out that none of these things, nor all of them, is the basis of a foreign policy, and that all of them and none of them is a bill of particulars against Dean Acheson.

All the Republicans, including these two, have kind words for General MacArthur, or they did until recently, but there is no evidence that Dean Acheson has ever opposed General MacArthur, much less attacked him.

I have no professional brief for Mr. Acheson. If he ought to be removed, all I insist is that somebody make out an honest, documented case against him. Neither Mr. Taft, nor Stassen, nor Ives, not to speak of Knowland—none of these men is clear enough, nor quiet enough, nor legal enough to make out the copy. Any American on trial, whose words and conduct are impeached, has a legal and a moral right to more than rhetoric; he has a right to the indictment to which he is expected, and indeed required, to plead.

★

AMERICAN soldiers have been moving slowly and perilously out of a Chinese trap in Korea. Does someone become so bold, or so morally crass, as to blame Dean Acheson for that?

But given that situation, Mr. Attlee flies to Washington to try to temper impulse, or anger, to oppose even a "limited war" lest we aggravate the Chinese into remaining Russia's ally. Mr. Attlee wanted, according to James Reston of the *Times,* "a negotiated settlement on all outstanding questions including Formosa, recognition, representation in the United Nations, etc."

And who, do you suppose, opposed the British Prime Minister on all this? Why Mr. Acheson opposed him. Obviously this is one more sign that our Secretary of State is "soft on Communism."

What arguments did Mr. Acheson make to the British proposal? Let Mr. Reston answer:

> Mr. Acheson replied that he did not necessarily differ from Mr. Attlee's estimate of the future relations between Peiping and Moscow. Maybe one day they would split. He profoundly hoped so. The next three years, however, were the critical years, and therefore he did not believe it was wise to enter into negotiations under which he might merely exchange the important strategic island of Formosa for a few Communist promises in Korea that probably wouldn't be kept.

The fact of the matter is that we moved into Korea wholly unprepared for the consequences which are now upon us, and morally supported with some reluctance by our allies, and by them physically supported with very little because they had very little to give. Senator Taft and his anti-Acheson Republicans, the fact is, had been unwilling to rearm South Korea, had sniped at the economics which the Marshall Plan required, and had been hostile to our State Department's Military Assistance Plan, ambiguous in their attitude toward German rearmament while attacking Acheson—as *Time* still is doing—for failure to get the Germans rearmed, though France's hostility to it was almost a declaration of open warfare.

This, I submit, is a statement of the facts, and a description of the total atmosphere in which Mr. Acheson was working.

★

THAT Mr. Acheson's estimate of the meaning of the Communist movement in China may have been wrong is, and will continue to be, a matter of historical dispute. But that this proved something loosely called softness toward Communism is certainly not valid. It was not Dean Acheson who recognized Peiping; it was the British. The British, among others, wanted the Peiping government recognized and seated in the UN. It was Mr. Acheson who, up until this moment, at any rate, opposed this. It was Mr. Acheson who suggested that we should devise a foreign policy whose essence would be that we should lead from strength. But the strength from which he had to lead could not tumble over a chattering child.

It was not Mr. Acheson who swaggered irresponsibly and stridently through a delicately suspended diplomatic universe, nor proceeded in the belief that any bluster could, in the last analysis, depend for support on the atom and hydrogen bombs. Whatever else he did he acted as a diplomat is supposed to act: he thought that some things could be negotiated in a world in which Republicans attacked him for not being "tough" while Wallaceites, Communists and alleged liberals attacked him for failing to negotiate, a world in which a division among the Western powers was building up, in which what is now, at last, out in the open, was then being softly whispered. All this had the effect of making the actions of Mr. Acheson provocative.

So that now such a reliable reporter as Mr. Reston can write that, "Indeed, the hard truth of it is—whether it is fair or not—that the United States is being charged by influential officials within the Western coalition with having adopted a provocative diplomacy toward Peiping, with having stirred up forces that the United States could not handle and with proposing now to enter into a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

policy of 'limited war' after 'limited negotiations.'"

Mr. Acheson is being blamed for our going into Korea as he would have been blamed had we stayed out of it. MacArthur's personal intelligence officer makes a fatal mistake in Korea, the Chinese pour in, we sadly and grimly retreat, and no one of the anti-Acheson crowd—not a single solitary one of them—rebukes MacArthur, or calls for Major General Willoughby's scalp, while their spiritual adviser and helpmate, *Time* magazine, after admitting the fact, and even calling it "blameworthy," decides that the Willoughby lapse was "not crucial."

This whole attack on Mr. Acheson, now put on the presumed ground that he has lost our confidence, is so ruthless and shameful in character that it has won even the recent rebuke of Governor Dewey.

Dean Acheson will fall, I have no doubt of that, pecked at by the cawing and sound-filled crows. But that he deserves better enemies in a more honorable contest I have no doubt of either. FRANCIS DOWNING.

Communications

Blood, Sweat and Tears

New York, N. Y.

TO THE EDITORS: Your editorial (Dec. 15) "Blood, Sweat and Tears" is for me a perfect example of that secularism which the Bishops of the United States in a recent statement deplore as a greater danger than Communism. It is an attempt to outline a national defense from the viewpoint of the natural man, untouched by grace, unredeemed. It is also the attempt to speak with the voice of authority, in exalted accents, and except for a beautiful paragraph you quote from Christopher Dawson which seems to belie the rest, it fails to lift up the faltering arms and strengthen the weak knees. It is a cry of distress, of despair almost. It is certainly a cry of fear.

Ignazio Silone said at a Congress in Zurich in -947: "To be perfectly frank, I do not know if, in recent years, there has been a single country or a single party in which the intellect has not been degraded to the humiliating function of an instrument of war. I assure you, I do not intend to hurt anyone's feelings or to cast the least doubt on the good faith of these writers who at their own risk and peril took part in the ideological war. What I mean to say is, that now the war is over, nobody can deny that the use made by the military leaders of the work of these writers and of the eloquent slogans invented by them was identical with the use made of this or that war weapon. In fact, as soon as there was no more use for them, the principles of liberty, human dignity and universal security were put back into storage just as if they were tanks. That is why we have this peace, which is no peace but at best an uncertain armistice. . . . Never identify the cause of moral value with that of a state. . . . Only by the sacrifice of intellectual honesty is it possible to identify the cause of truth with that of an army."

In time of trouble men turn everywhere but to God, the author of the *Imitation of Christ* writes. It is as though we are saying these days, as it was said at the beginning of the last world war, "This is no time for the beatitudes. This is the time for the militant virtues." All the forces we used then, including the atom bomb, did not bring us peace but built up an ever vaster war.

In the Old Law war was looked upon as a retribution for sin. God always asked for prayer and penance first of all, and He asked for prayer and penance first of all, and He asked too that armies be whittled down to a handful so that His would be the glory. In Deuteronomy rules were laid down for warfare. If men were newly married or had just bought farms or had no desire for war, no talent for it, they were to be sent home. In Maccabees they were even required to be in a state of grace, as it were, free of sin.

Now we have the New Law and we are still disregarding the Old. "Blessed is he who will not be scandalized in Me," Our Lord said in his message to John the Baptist. But we are all scandalized. We see only the failure of the Cross. We have not accepted the folly of the Cross, the humiliated Christ. Now we have begun to be humiliated in Korea. If only we could accept our humiliation in a spirit of penance; if only there is no use of atomic weapons, if only we refrain from a great moral revulsion, not from fear alone, God may save us yet.

★

IN THE same issue an editorial states that there was no widespread feeling of moral guilt after the bomb was used on Hiroshima. Have the editors so lost faith in the people as to believe that? The legend is that Moses was not permitted to reach the promised land because he wavered in his faith in his people. To lose this faith is not to see Christ in others.

It is time to protest against this horror of war, each one to say no against the acceptance expected by the State. There is an attempt to hush up the "No's" and to gain a unanimous approval of the people who are wondering how we came to be involved in Korea. Do they know these facts about that country where we were "resisting aggression"? Absentee landlords owned most of the land in Korea, the largest being the Oriental Development Company, a Japanese-controlled corporation, which held title to more than half the farm land. Under Japanese rule, the smaller Korean farmers rapidly lost what land they owned, so that from 1918 to 1938 the number of tenant farmers increased by 45 percent. U. S. Department experts put the rent as high as 60 percent of the crop. Other sources put it as high as 90 percent. So little of the crop was left for the families that even in a good year they suffered hunger, the "spring hunger" during which they staved off starvation by living off bark and roots of trees, grass and earth. In rating the diet level of 70 countries, a recent pamphlet published by the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

United Nations Scientific and Cultural Commission put Korea at the bottom of the list with a per capita diet of only 1,904 calories a day.

"After U. S. troops took over from South Korea in 1945," George McCune wrote in his recent book, *Korea Today*, "the Oriental Development Company became the New Korea Company and an arm of the department of agriculture, and continued to operate not only its own varied interests, but in December, 1945, was designated as manager of all former Japanese-owned land. In 1947, U. S. financial journals estimated the assets of the corporation at $1,250,000,000 and stated that corporation controlled 64 percent of Korea's dry lands; 80 percent of its rice lands; 350,000 acres of forest lands. Its industrial holdings included shipbuilding, textiles, iron mining, alcohol, and shoe industries. The National City Bank of New York was its fiscal agent."

To repeat all these things is to run the risk of being accused of using Communist propaganda. The fact remains that in the Old Law, during a year of jubilee, lands that were mortgaged were returned, debts remitted, bondsmen freed. This has been no such Holy Year. The COMMONWEAL editorial does not call for the liberation, the saving of the peoples of the East. "We must, for the time being," it reads, "leave the continent of Asia to its fate." It is now necessary, the article continues, "to save our own lives, our own way of life," so we must arm and hold Western Europe. In another part of the same issue there is a severe rebuke handed by one correspondent to Etienne Gilson for spreading a gospel of defeatism.

★

WE SHALL of course be called defeatists and appeasers. Nevertheless I would say that our way of life, as we are living it, is not worth saving. Let us lay down our way of life, our life itself, rather than go on with this senseless slaughter.

It is possible to begin now to truly liberate our brother and ourselves, by beginning to fulfil the vows we made at our baptism, to renounce, in order to *be*—to put on Christ, Who laid down His life for His friends.

And not to speak in too general terms, to consider such steps as not paying income taxes, and whatever other forms of civil disobedience may prove effective, giving up jobs which contribute to the social disorder which makes for war; in other words, giving all things as Saint Matthew did and not going back to the tax office or money tables. Saint Peter could go back to his nets but not Saint Matthew to his money changing!

This is a call to the rich and the poor, and the great middle class of our country, in whose spiritual capacities I have faith. They are there, these great reserves of desire, at least, to help and love our brothers. And if we do not have the knowledge and courage to act, and if we lack leadership to inspire and guide us, God will bring it about that we will be stripped, to walk in His little way.

DOROTHY DAY.

The Screen

What Did Ya' Have in Mind?

MOVIE fans looking for real cinema values are going to be disappointed in two very expensive properties just turned out by Hollywood. *Harvey* and *Born Yesterday* are little more than filmed plays. Some of their lines and situations are very funny as they were on the stage, but cinematically these pictures have little to offer. Perhaps moviegoers who didn't see the plays will be curious and may enjoy the laughs; but audiences familiar with the antics of Elwood P. Dowd and Billie Dawn are likely to get restless as these films about them go on and on.

James Stewart's acting and charm are well suited to the characterization of Elwood, a rather shiftless person who, as you know, drinks a great deal and spends most of his time with Harvey, a six-foot-plus, invisible rabbit. Although your sympathies are with Elwood's sister and niece who wonder so plaintively why they can't live like other people, you find Elwood delightful to watch and listen to—as long as he's not your brother and in your house.

Director Henry Koster has injected some horseplay (or should we say rabbitplay?) and slapstick into the script written by Mary C. Chase (author of the original) and Oscar Brodney. Elwood's sister, Veta, gets quite a pushing around in the booby hatch where she, instead of Elwood, is taken for the patient; and there are some attempts at hilarious carrying-on between Veta's daughter (Victoria Horne) and an asylum attendant (Jesse White); but most of the fun in "Harvey" is supplied by Stewart, who makes Elwood quite winning, and by Josephine Hull, who repeats her stage performance and makes Veta desperate, lovable and as mad as her brother. Peggy Dow as a nurse and Charles Drake as a young psychiatrist work up a little romance, but their main job is to furnish listeners for Elwood's rambling conversation.

And Elwood converses delightfully whether he's talking to real people or to Harvey, his pooka. Actually, for Elwood, Harvey is as real as the people you see on the screen and perhaps he will become real for you too when Elwood tells how he wrestled with reality for 35 years and finally won out when he met Harvey, his bar companion with whom he drinks and plays the juke box and makes people smile. "People talk about their lives and hopes and hates—all large; and they're impressed with Harvey who's bigger than everybody." The film manages to work up quite a suspense when Veta finally does get Elwood into the asylum and she has to decide whether the doctor should give him a shot of 977, which will make Elwood into a perfectly normal human being "and you know what stinkers they are." Perhaps everybody has a Harvey; in any case there are worse forms of escape. As a small child Elwood was told by his mother: "In this world, you must be oh so smart or

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

oh so pleasant." Well, Elwood wasn't very smart, and he became the Elwood we know now. And if the movie about him isn't really first-rate cinema, it *is* about a lovable guy who is oh so pleasant.

★

NO ONE would accuse the people in *Born Yesterday* of being oh so pleasant—or even likable. They're a pretty tough lot, and while Garson Kanin's play has been toned down a bit for the movies, its morals are still not exactly edifying. The story concerns an unscrupulous junk dealer (Broderick Crawford almost satirizing his role in "All the King's Men") who made an awful lot of money and hopes to make more in Washington with the help of a Senator; his dumb mistress (Judy Holliday), whose funny but hopelessly inane remarks could queer his game with the big shots; and the smart reporter (William Holden), who is hired to teach this ex-chorus girl how to talk. What happens is just what you'd expect: the uneducated little blonde gets wise to herself, to this character with whom she's been living, and to the reporter with whom she falls in love.

★

ALTHOUGH "Born Yesterday" doesn't defend the shady morals of its opening scenes, I do wish that it had been stronger in portraying the girl's change of heart; she turns against this wealthy man (who's been keeping her for all these years) not so much for moral reasons as on political grounds. And a most surprising objection has been made to this movie—that these political arguments are Communistically inclined. I can't follow this objection at all. The smart young reporter takes dumb Billie Dawn in hand and she learns fast. ("It's interesting how many things people can learn if they read.") Then he shows her Washington and she learns about Lincoln and Jefferson and the Declaration of Independence and the Constitution and the Bill of Rights. It's true she also learns about Tom Paine. If learning about these great Americans and about the foundations of our government leads to Communist thinking, then maybe we are all lost sheep—red sheep at that. For my money "Born Yesterday" manages to say some pretty frank things about the need for good citizenship and the need for "dumb chumps" to get wise and denounce crooked politicians.

One mistake Director George Cukor made was in allowing his film to get so talky; the movie is more verbal than visual and its travelogue trips around the city of Washington don't help its static quality very much. Judy Holliday gives an excellent performance as Billie and many of her malapropisms are very funny. But whether you like "Born Yesterday" depends on how you feel about its lack of standards—not political but moral. As Elwood P. Dowd says whenever he's asked to go any place or do anything, "What do ya' have in mind?"

PHILIP T. HARTUNG.

The Stage

PORTRAIT OF THE ARTIST AS AN OLD MAN

PHILLIP PRUNEAU'S first produced play, "The Cellar and the Well," takes place in something like a tenement district on the south side of Chicago. In it, a number of middle aged and older people end their lives with both a bang *and* a whimper, while a younger generation looks on apathetically and realizes that it is, in time, going to be reduced to the same miserable state. It is a very sad play.

One of its troubles is that it is so determinedly sad. No one is as willing to face the realities of old age as the young playwright. Frustration and despair are his meat and drink; he shrinks from nothing. He puts his characters through every conceivable abasement with a willing heart and a relentless pen. But unless he is a very good young playwright, which Mr. Pruneau does not seem to be, and is able to intuit what he cannot have experienced, he may fall into the trap of having his old folks react to their fiftieth tragedy as though there had never been forty-nine others. He ignores the thousand adjustments and compromises they have already made by way of preparation for these final blows, and supplies them instead with the juvenile outrage and shrill exasperation which he himself would feel in their place. They become people who spend half their time wallowing in self-pity, and the other half outrageously dramatizing themselves. Mr. Pruneau's people are like this, and they are as intolerable as they are unrecognizable.

★

THEY are also the most analytical, self-conscious, and fully aware failures I have ever come across. I kept feeling they should be writing books about themselves and using the royalties to get out of that tenement. They seem to have the gift of second sight about themselves—which is only Mr. Pruneau's first sight grafted onto them—and in the second act they become downright poetic about it. One young man delivers himself of what must be a five-minute composition on What Women Mean to Me, a lyrical passage having to do with the fact that women are not complete until they have attached themselves to men and including a detailed praise of their fingers, mouths, and other salutary features. Having completed his essay, he announces, in a sudden reversion to the south side of Chicago, that he is going to puke, anticipating the audience not at all. Whereupon someone rushes to him with a great big basin and sets it down in front of him. Fortunately for the stage manager, or whoever might have been made responsible for this interesting theatrical effect, he now finds himself unable to do so. It is only fair to the play-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

wright to mention that shortly before all this takes place the young man has been dealt a blow on the head and is at present shedding a good bit of blood, a fact which may indeed explain the basin but not the quality of the speech.

Having reduced us to hysteria with the violence of the second act, Mr. Pruneau sets about trying to make us laugh on purpose in the third. He opens the act with a farcical Irish wake which, in combination with the rest of the play, makes the whole thing resemble a cross between "The Lower Depths" and "Bringing Up Father." My guess is that Mr. Pruneau, in striving for the ironies and contrasts of a tragi-comic balance, has been influenced by Sean O'Casey, but not enough. In any event, the play has long since collapsed of its initial failure of understanding. (*At the* ANTA *Playhouse.*)

WALTER KERR.

Of Note

"Colored Institutions"

A RECENT issue of *Interracial Review* (20 Vesey Street, New York 7) carried this editorial:

On October 23 it was announced that the National Association of Colored Graduate Nurses had decided to dissolve. The reason: its work was finished. Founded in 1908 to work for the admission of Negro girls to nursing schools the Association felt reasonably satisfied with its accomplishments—now 330 nursing schools out of a national total of 1,200 admit colored girls.

This is the first major professional group of Negroes known to have dissolved for the reason indicated. Some will feel without doubt that in view of the more than residuary discrimination left against Negro nurses in many quarters the dissolution of this organization has been premature. In any event the disbanding of this unit contains a lesson for Catholics—namely that we should begin to think about integrating the many Catholic works for the Negro with the regular work of the Church.

The zealous Catholic groups who have worked for the Negro's conversion during the last half century have accepted the pattern of segregation as an unavoidable though unjust basis of operation. As a result "Negro parishes," "colored" hospitals, segregated schools have been erected everywhere for Catholic Negroes. Such work was noble and in the circumstances frequently necessary and expedient. In the light of the recent phenomenal progress of the Negro, however, it may well be that the time has come to cease construction of segregated units for Catholic Negroes anywhere whether they be parishes, schools or hospitals. Even though some may argue that in certain parts of the South the Church cannot yet defy the custom of the dual school system, even those who hold this opinion must realize that if the Church continues to build institutions for the colored alone these may be a source of embarrassment for the Church within a very short time because the whole pattern of segregation—especially in education—is living on borrowed time.

It should be remembered furthermore that universal military training seems likely to be a permanent feature of American life for the next generation. Consequently all American youths, white and colored, will be called from their homes to serve a year or two in the armed services in an integrated army where race will mean nothing—at least officially. It is not likely that Catholic Negro youths on returning to their homes will desire to attend a "colored parish" or send their youngsters to a parochial school which is for colored alone. If the Catholic leaders continue to build up separate parishes and distinct schools for the colored it may be that within a few years these institutions will be as troublesome as the foreign language parishes which linger on in the large cities and which already or very soon will offer a problem in finance and integration to the diocesan officials.

Mystery of Israel

THE international quarterly review of the Unitas Association, a Church unity movement, (*Unitas,* Piazza Farnese 96, Rome, Italy) in a recent issue carried an article written by Hugh Montgomery on "The Church and Judaism." Here is an excerpt.

Community thus seems to be the only word which can be aptly be used to describe this unique people who, by all ordinary laws, should have died out or been assimilated long since but who yet remain in being, mixed with, yet separate from, the rest of humanity. Their continued existence, like that of the Catholic Church, has something miraculous about it and serves as a perpetual reminder of the Divine intervention in human history and of the fact that when the Messiah "came to His own and His own received Him not." As Dr. John Friedman points out in his interesting book "The Redemption of Israel," the Jews as heirs of the once-chosen race would appear to have a special function to perform in the world, a penitential function, which will continue so long as they continue to reject Christ.

Part of their tragic function, as Dr. Friedman has pointed out, is moreover to assess the degree of Christianity attained by the Gentiles, to be a "thermometer of world evil." This the Jews achieved by confronting the Christian societies with a temptation to diabolical hatred in the form of anti-Semitism. The extent to which Christians have yielded to this temptation is almost inconceivable; Christian ill-treatment of the Jews is one of the chief blots on the Church's history.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In Our Dialect

By GIUSEPPE MAROTTA

WHEN my mother saw me serve at Mass she wept as if I had been ordained to the priesthood. She was proud and pleased, and above all hopeful that God would look with favor on my ministrations and be my friend. My father was dead, and in Naples every child must have some protector. If he can't find one on earth then he must look for one in heaven. And that is why young boys crowd every sacristy. My mother wept to hear me say Latin phrases which neither of us understood. *Ad Deum qui laetificat juventutem meam,* I would say, and I could feel her eyes upon me. Neither of us was ever to know a deeper joy.

In those days I was called Peppinello and I was on the verge of tuberculosis. I had a sallow complexion and a face long and lonely enough for a railway train to go around it. But all through the years the word church has called up to me Sant'Agostino degli Scalzi.

Here is Sant'Agostino in my heart, as clear and bright as the landscape chiseled in a crystal paperweight. This is a mad church and one that is all askew, with its side door on the Vico Sant'Agostino regularly open and its main door regularly shut because it gives onto the Rampa di San Raffaele, a passageway, hardly more than a baleful streak of paving between the church building and a narrow wall where we used to run and jump without ever wondering how far we might fall and break our necks on the Salita di Santa Teresa, about a hundred feet below.

Once a year, around Easter, the main door of Sant'Agostino is opened. Priests sing outside and others answer them from within, until at a given moment the door is thrown open and all of them converge upon the altar. The crowd in the passageway presses against the wall, which must surely be made of rubber to have stood up for so many years; a happy light comes down from the enamel sky and every good Christian feels an angel's hand on his shoulder and cannot help smiling.

★

I CAME to know the interior of Sant'Agostino as well as my pocket. Without exaggeration I may say that it was my home. Across from one another there were two statues covered with *ex voto* offerings, Saint Anne and Saint Rita of Cascia, the latter young and rosy-cheeked and far too kind to deny anyone a favor. I prayed to her for my elementary school diploma and she answered my prayer; then she understood and forgave me when I told her that I had confiscated an illicit hoard collected by the cook in the adjacent monastery.

The monastery was just as much of a home to us boys as the church. As soon as the door closed, or long before it was open, while the seven monks were away or in their cells for prayer, we used to play in the sacristy, the choir and even the confessionals. Saint Anne, having a baby in her arms, was not inclined to scold us, and neither was the lay brother, Gennaro, a strapping, hairy and somewhat mentally retarded fellow from Nola, whose habit flapped about him like a veil as he chased us over the marble pavement. "I want to play too," he would say, putting down the candlestick which he was supposed to be polishing and descending upon our game like the great shadow of an airplane over a meadow.

The paintings and statues never took offense at anything that went on in the church during the monks' absence. In fact, as I said before, I was absolved by Saint Rita of any guilt in connection with my theft of the cook's illegitimate hidden treasure. The cook was a layman, a disagreeable old codger, who took an exaggerated percentage from the amount he was given for the marketing and hid it in a pot hanging from the kitchen wall. One day at dusk, just before some religious function, I found myself in the church with the money still in my pocket. "Saint Rita," I said, "the cook manufactured this money out of thin air, and I only accidentally happened to discover it. Someone must have made use of my hand in order to give him the punishment he deserves. If I put it back where I found it there will be no punishment and he won't learn anything. If I tell the Prior, the cook may be sent away and throw himself into the sea. So if I keep it for myself, after I haven't had a pastry in two years, am I doing right or wrong?"

"You're doing wrong, but keep it all the same," Saint Rita seemed to answer.

I slipped into the pot a little picture of the Saint which must have struck terror into the cook's heart. Now, thirty years later, as I look back to the episode and the pastries I got out of it, I feel slightly ashamed. But this youthful sin endears the church of Sant'Agostino to me all the more.

★

OF course, this was not the only sin I committed within these walls. A certain odor comes back to my memory, from the wardrobe where hung the acolytes' white surplices and black cassocks. The wardrobe smelled of wax, as if it were a beehive, and here it was that we fought for the longest candles and the best vestments. Along with a small boy called Gargiulio, I often had the chore of pumping the organ bellows. We were shut up in a dusty loft, working enormous levers, and the pathetically raucous sounds that emerged from the instrument only increased our humiliation. In short, it was to forget everything that we drank the sacramental wine, a gallon of which was between two old pictures

---

GIUSEPPE MAROTTA *is the author of The Treasure of Naples and San Gennaro Never Says No. This article was translated by Frances Frenaye.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and within reach of our hands. The pictures were of souls in Purgatory, and I can remember that they seemed to be enjoying the flames as thoroughly as babies taking a bath.

Suddenly the organ gave out of air and came to an abrupt stop, and there was confusion among the congregation when the *Te Deum* was interrupted. We heard hurried footsteps on the stair and then nothing more. We did not open our eyes again until the next morning. "You, Peppinello?" was all the Prior said when I finally dared to appear before him. I put my head on my knees and cried, until finally he lifted it up; his big hand was as fresh and cool as the cloth on the altar.

★

YES, I knew Sant'Agostino degli Scalzi from its underground crypts to its roof, full of lizards and adventures. There can be no country more fabulous to the eyes of a child than the roof of a church. The mountainous domes, the slender steeple, the tufts of grass sticking like Indian feather out of the cornices, the slopes on which the wind seems to have come to die but every now and then raises itself on its elbows, a whole world of surprises and discoveries and war. Brother Gennaro was the enemy and our weapons were candle snuffers, mud balls, pebbles and loud whoops of joy. Taking every possible advantage of the uneven terrain the Brother put up a strenuous resistance. He was not just pretending; like us he took the game in dead earnest. I can see his open, animal-like face; perspiration and time had run over it like a river. All of us set upon Brother Gennaro. If he didn't break our ribs but let us win the war, making formal surrender and allowing us to throw him down (with crumbs of bread and cigar butts squeezed out of his pockets) it was because, like any big animal, he was too kind to hurt a single hair of a child's head. Then he was on his feet again, threatening us from the top of a dome. I have in my blood the soft, black smell of the asphalt under my knees and can still see the wide sleeves of his habit raised over me and darkening the sun, and I have such an exquisite sense of danger that it seems as if the next moment I must really die.

★

A FEW months ago I saw Brother Gennaro again. He was bent and grey. I did not tell him who I was. Hold out your hand, I should have said, and we'll make the past thirty years dance upon it. The church was empty and an old man looked up at me as he knelt to pray between the statues of Saint Rita and Saint Anne. Perhaps you served Mass here too as a child, I thought to myself, but you never went away. Now you'll not have far to travel to settle your accounts with God in his heavenly house. Yes, among these beloved marbles we prayed and lived and sinned. God can't forget that, He fashioned us; good and bad, with His own hands. He will speak in our dialect.

JUST PUBLISHED

First Section

Approximately 200 pages, Illustrated,

of

SUPPLEMENT II

Loose-Leaf

of

THE CATHOLIC ENCYCLOPEDIA

An international work of reference on the Constitution, Doctrine, Discipline, and History of The Catholic Church

Edited by

VINCENT C. HOPKINS, S.J., Ph.D.

Containing Continuing Articles on

COUNTRIES:

Canada, Ceylon, Cuba, England, France, India, Ireland, Lithuania, Mexico, Mexicans in the United States.

PAPAL ENCYCLICALS:

Casti Connubii, Divini Redemptoris, Firmissimam Constantiam, Non Abbiamo Bisogno, Quadragesimo Anno.

SOCIAL AND POLITICAL TOPICS:

Bolshevism, Communism, Nazism, The Soviet, Capitalism, Labor Legislation, Race: Negro.

BIOGRAPHY:

Murphy, Frank; Neumann, Therese.

Same Size Type Page as in the Encyclopedia

PRICES

FOR THE SHEETS ---------- $3.00

FOR A LOOSE LEAF BINDER, IN BLACK FABRIKOID, WITH GOLD STAMPING (Capacity 1500 pages) ---------- $5.50

TOTAL ---------- $8.50

Published by THE GILMARY SOCIETY

A Membership Corporation

1229

Department CE
THE COMMONWEAL
386 Fourth Ave., New York 16, N. Y.

Please send me.....copies of the First Section, Supplement II, of The Catholic Encyclopedia, looseleaf, with binder, for which I enclose $8.50 per set, postpaid. (N. Y. City residents add 17c Sales Tax.)

Name .....

Address .....

City ..... Zone..... State.....

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

The Year of the Oath. George R. Stewart, in collaboration with other professors of the University of California. Doubleday. $2.

THE Year of the Oath is well named. The professors at the University of California who worked with Professor Stewart, since they were dealing with their own problem, could not have realized how aptly they described the year as it applied to the state and the nation, with the November elections the climax of the hysteria.

It was natural that "the year of the oath" should have resulted from the rude, sudden awakening of the people to the immediate and frightening threat of Communism. It also should not have been unexpected that the effect would be most apparent in the press, politics and the largest university in California, the state that cannot be outdone in anything.

This was another case in which the people, confronted with the horrors of one situation, flung themselves to the other extreme. They did not stop to realize there might be a more reasonable and more fair position between. At a time when headlines in a single day in the San Francisco *Chronicle,* as pointed out in *The Year,* included: "Atom Inquiry," "Hiss Perjury Trial," "Condon to be Called in Coplon Trial," "UN Official Sotirov Denies He's Russ Agent," "Communists Complain at New York Trial," and "Russia and the Chinese Communists," it was no wonder the people were disturbed. They could not understand, in the emergency, why anyone—especially a professor in a state school—would not sign an oath declaring he was not a Communist.

That stable and respectable citizen, Lieutenant Governor Goodwin J. Knight, condemned "the audacity of professors who stated their unwillingness to subscribe to the regent's policy of excluding Communists from membership on the faculty." The Los Angeles Chamber of Commerce took a posture and pointed out that "membership in the Communist Party is a voluntary abandonment of an open mind and a blind acceptance of party tenets and programs which are wholly contrary to the concept of freedom. Such membership by professors . . . renders them utterly unfit to uphold the freedom tradition of the school." The Native Sons of the Golden West proclaimed: "We want no slanted foreign ideologies taught here in our State universities and those teachers who are squeamish about taking the loyalty oath should be dismissed." The California Society of the Sons of the American Revolution and other groups issued similar statements.

This was confusing since the professors were trying to make it clear that they also opposed Communism and Communists and that all during the long drawn-out controversy, not a single professor had been charged with being a Communist. California Senator Jack Tenney, who is always fishing in promising Red waters, made charges against two employees of the university. One was a teaching assistant, who three years prior to attaining that post, had been interested in Communism, and who had furthermore signed the oath demanded by the regents. The other was a woman who played the piano for physical culture classes. She, said Professor Stewart, "was not even on the edge of the faculty; she was hardly within shouting distance."

THE Year of the Oath, which reviews the history of the controversy, tries to make the point that the issue was not Communism or non-Communism, but academic freedom and tenure. Tenure, it was explained for the uninitiated, is "the right of a teacher, after he has amply demonstrated his competence and character, to hold his job, unless proven unfit." The importance of neither of these issues is not easily and often can never be understood by the layman. To some, academic freedom was paramount; it could not be violated. To almost all, tenure was the all-important issue. It must be defended at all costs. It cannot be violated in any way, or the whole matter of just security is threatened.

Governor Earl Warren, a member of the board of regents, tried to clarify the case when he said "there was no difference of opinion between the regents, or between the regents and the faculty, as to whether Communists should be employed at the university. All were agreed they should not be. They only question was whether the oath or affirmation . . . was an efficient way to do it and fair to the faculty in its implications."

Every member of the faculty, on assuming his post, had taken an oath of loyalty to California and the United States. He was being asked, in this case, to take an additional oath in which he added that he was "not a member of the Communist Party or any other organization which advocates the overthrow of the Government by force or violence." Professor Stewart argued that "the mere fact of being thus required to swear you are not a Communist implies you are under suspicion of being a Communist and is therefore insulting and to be resisted." Also, since the first oath had been taken, the second, he declared, was to the effect that "you had not lied in taking the first one." In addition, since no other state employees had been asked to take such an oath, this was discrimination, making professors at UC, said Stewart, second-class citizens.

The argument of some of the regents was that Communism has been charged against some professors in California state universities and it was therefore in order to demand from them an oath of loyalty. However, as Governor Warren and the professors said, it was questionable whether the oath was the way to keep the Commies out. "Any Communist," said the Governor, "would take the oath and laugh, first because they are taught to lie about such matters, and secondly, because

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

if this oath is falsified, they could not be punished, as it is not an oath required by law." Further, it is now recognized that a man may be a Communist and not carry a party card or even adhere completely to the party line.

Because of the determined stand made by a handful of professors, backed however by representatives of all the faculty, the oath was not required. The faculty representatives had declared by overwhelming vote that they were in agreement with the already existent university policy barring members of the Communist Party from employment, but they also voted for repeal of the oath requirement. The compromise was an alumni suggestion that letters of acceptance of salary and position contain a statement of agreement with the university policy of excluding party members from employment.

The hope among all California liberals, among professors and outside their ranks, is that the word "year" need not be made plural.

HARRY W. FLANNERY.

Jeanne of France, Princess and Saint. Duc de Lévis Mirepoix. Longmans. $3.50.

LOUIS XI, king of France, is one of the most outstanding and controversial figures of the fifteenth century. He is remembered both for his relentless fights to unify France around the crown, and for the ruthlessness and the cruelty he used in order to achieve his goal.

In this merciless struggle he seems to have viewed everyone—including his own family—as pawns in the game. His daughter Jeanne he spared less than anyone else since not only had her birth been a disappointment to him—he had wanted a son—but she had developed into a lame and deformed girl.

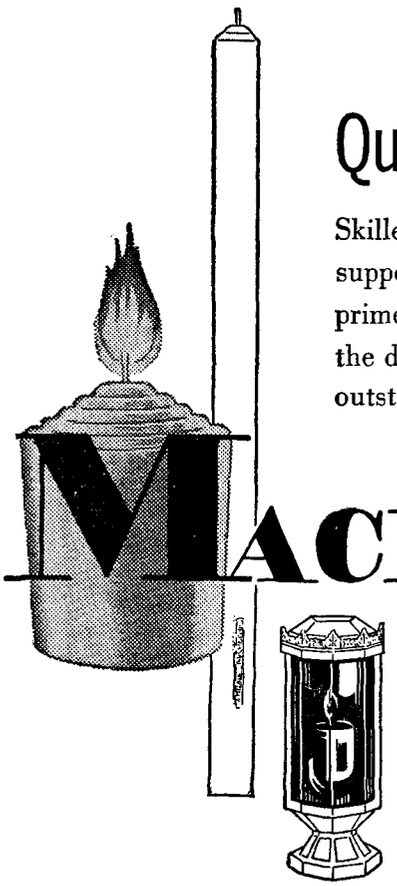
Through an easy narrative, backed by a distinguished historic culture, Duc de Lévis Mirepoix introduces us to the life of the unfortunate princess. His is an unsentimental and very human approach to a tragedy which involved a kingdom, a powerful ruler, an unhappy prince forcibly married to a cripple, and a girl to whom life offered nothing except successive divestments from legitimate earthly wishes.

The author knows how to bring to life this fifteenth century, when the pattern of the Middle Ages clashed with that of the Renaissance, and he has a constant concern for objectivity, and for fairness to all those involved in the drama. Much of the information is drawn from the unpublished private archives of the Lévis family.

As for Jeanne herself, she emerges vividly and touchingly as a woman facing the horror of physical defect and the pangs of her own heart, as a member of the royal family facing rejection from her birth prerogatives, and as a human being facing the problem of her ultimate destiny.

The simple and moving prose (the translator, Charlotte T. Muret, should be complimented) adds in conveying to us the character of the achievement of sanctity.

CLAIRE HUCHET BISHOP.



Quality and service

Skilled craftsmanship and trained representatives... supported by modern manufacturing methods, prime materials, and careful management... insure the delivery of quality and service at outstanding values.

MACK-MILLER

ecclesiastical candles

Candles of Character

MACK-MILLER

CANDLE CO., INC., Syracuse 1, N. Y.

New York • Chicago • Boston • New Orleans • Los Angeles

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

George Bernard Shaw: Critic of Western Morals. Edmund Fuller. Scribner. $2.00.

THERE is a great temptation to make this review another Shaw obituary, but I shall resist it. The poor man had to read so many obituaries, written with considerable gusto, while he was still alive, that he ought to be left in peace. He is no more dead now than he had been for the past ten years. Mr. Fuller agrees with me that the last flash of the great Shaw was *In Good King Charles's Golden Days,* though his book was completed before he had had a chance to see the pathetic *Buoyant Billions.*

Mr. Fuller, who recently did such an excellent job of editing Leo Stein's remains, has made a contribution to Scribner's Twentieth Century Library that really fulfills its avowed object, "to give the intelligent layman a basic understanding of those thinkers of the last hundred years who have most influenced the intellectual currents of our time." He has little that is new to say to the seasoned Shavian, whom he modestly refers to Eric Bentley's book in his preface, but it is to be hoped that his essay will bring to life, not Shaw, but his plays and his ideas, for many an "intelligent layman" to whom Shaw is now only a faceful of whiskers or an urnful of ashes.

MODELLING himself upon his hero's *The Quintessence of Ibsenism,* Mr. Fuller gives over the greater part of his essay to the detailed consideration of a majority of the plays. He surely shows great wisdom in so doing, for many who have never read a line of Shaw have been captivated by his stagecraft in a number of recent Broadway revivals. Certain of his plays—we cannot now tell which—are bound to remain in the permanent repertoire. It is utterly preposterous to say of such a virtuoso of the drama, as many featherheaded theatre folk still do, that he was "no dramatist." In what Mr. Fuller defines as his first period, from *Widowers' Houses* to *Captain Brassbound's Conversion,* Shaw took every convention, every piece of stage business, even of the late Victorian theatre, and stood it on its head.

Naturally a great dramatic genius gets tired of using other people's formulas even as he spoofs them; in his second period, from *Man and Superman* to *Saint Joan,* he set out, as his idol Wagner had done before him, to create a new theatre of his own, one that would be better fitted to express his criticism of life, which took a positive form. As Mr. Fuller writes at the end of his chapter on these plays, "The Shaw we left at the close of the first group of plays was a debunker, a destroyer of social pretensions. The Shaw who has developed in this second group is a prophet." His summing-up of Shaw's prophetic message is admirably concise: "Man *must* change and mature. Man *can* change and mature. This is the burden of the central plays, in the face of denials of the necessity from some quarters, and of the possibility, from others."

Shaw's third period is "the natural ebbing of a great tide," according to Mr. Fuller, and he proves his case up to the hilt. Shavians like myself have read all the plays of this period, and even seen some of them, but there is no reason why the layman, intelligent or not, should bother his head with them. Instead he should let Mr. Fuller take him by the hand and lead him to the mighty waters, to see once and for all that there *was* a tide, a surging up of creative energy, and that in anybody's vocabulary it was a great one.

VIVIAN MERCIER.

Looking for a Publisher!

Our basic policy is to encourage new authors. If you are looking for a publisher of your book, learn how we can help you. Send us your manuscript or write today for Free Booklet WL.

VANTAGE PRESS, Inc., 230 W. 41 St., N. Y. 18
In California: Equitable Bldg., Hollywood

The Blue and the Gray. Henry S. Commager. Bobbs Merrill. 2 volumes. $12.

IF YOU wish to read what some 450 commentators of various kinds thought of the Civil War, you may read the source material collected during the past twelve years by Henry S. Commager. The compiler has tried to present a history of the Civil War in the words, for the most part, of those who fought it. Official reports and newspapers have not been quoted to any extent; the emphasis has been placed upon material contributed by observers and participants.

A successful effort has been made to include material which relates to the economic, social, and political phases of the war, as well as to those which are military. About half the material in the volumes is related to the actual fighting; the rest is concerned with other aspects of the war. The South is represented as well as the North; the East as well as the West. Commager has provided explanatory material not only for each chapter, but also for each excerpt. These two volumes, with their pictures and their maps, will perhaps make the remote and tragic Civil War more understandable for the average reader than any other two books that could be mentioned.

PAUL KINIERY.

Poetry and Humanism. M. M. Mahood. Yale. $3.75.

MAN'S chief end is to glorify God and to enjoy Him forever. To express that end and convey that enjoyment, begun here, and never to be ended, is the essential and especial aim of religious verse. Dr. Johnson declared that piety and poetry were incompatible: Dr. Mahood's book serves to show how wrong he was. For the seventeenth-century poets, Donne, Herbert, Milton, Vaughan, achieved a synthesis between medieval faith and Renaissance discovery and knowledge which produced in verse an integrated correspondence of man the microcosm and the macrocosm of the theocentric universe.

The dangers were the same for

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

seventeenth-century poets as for nineteenth: to confuse the desired emotion and mistake it for the experience, to mistake intention for accomplishment, and to inflate an insufficient emotion into a falsetto devotion. Prose can sometimes get away with the counterfeit — Walter Pater, George Moore and Maeterlinck are horrid examples—poetry never. The experience can be momentary, but it must be momentous: what is recollected in tranquillity must be a tongue of fire, not myself working hard with the bellows.

Dr. Mahood, in comparing Herbert and Christina Rosetti, is somewhat unfair to the latter in calling her "anxious merely, full of pale echoes." Life's intolerable burden and the enviable repose of the dead, which Dr. Mahood claims as the whole theme of her song, are, if truly experienced, as valid as Herbert's serener

And in this love, more than in bed, I rest.

And Christina too, can shout:

Lo in the New Jerusalem
Founded and built aright
My very feet shall tread on light.

Dr. Mahood's most profound studies are on "Donne, on the Progress of the Soul," and on "Donne, the Baroque Preacher." She sees Donne "reconciled" to his state as "guilty of mankind" (to quote Christopher Fry) with good evidence. When she tries to do the same thing for Milton, taking up Professor Willey's *Seventeenth Century Background* because she thinks "some reexamination of the problem may reveal less of an unconscious confusion and more of a controlled reconciliation in Milton's thought," she is perhaps less convincing. She is happiest with Henry Vaughan, the Silurian, "not a foothill to Romantic heights, but a peak of a distinct previous range," and in her "summing up" on the "Centric Happiness." Hers is a scholarly yet exceedingly provocative book — "fair argumentative" would be a Scot's description of it.

ANNE FREMANTLE.

The Art of Scientific Investigation. *W. I. B. Beveridge. Norton.* $3.

PROFESSOR W. I. B. Beveridge is Director of the Institute of Animal Pathology at Cambridge, and his book is written partly for the student about to start a career of research, but also for a wider audience. The title of the book is very well chosen, and he follows a modern tendency in writing about the *art* of increasing scientific knowledge by research rather than about science itself, as a system of organized knowledge. This makes for a certain amount of human interest, and though the book is by no means entirely anecdotal, it gives numerous personal stories of how individual scientists made their discoveries. The surprising experiment, the experiment that seems to have "gone wrong," is very often the one that leads to a notable advance. But this "rogue" result must be observed properly, and must be followed up. Numerous experimenters before Sir Alexander Fleming had noticed in-

THE CATHOLIC WORKER

A monthly paper dedicated to the cause of labor, the poor, the oppressed.

Written in the language of the man on the street, THE CATHOLIC WORKER is openly and unashamedly the champion of the have-nots.

Articles on strikes, civil liberties, war, national policy, labor unions, the land, the Works of Mercy.

House of Hospitality in New York and affiliated groups and houses in various American cities.

Subscription, 25c per year. Foreign, 80c per year Bundle orders, 10 or more copies, 1c per copy plus postage.

THE CATHOLIC WORKER
115 Mott St., New York 13, N. Y. C1250

Please send me THE CATHOLIC WORKER for.... years. I am enclosing $..... My subscription starts with the ..... issue

Name .....

Address .....

Post Office ..... State.....

Read THE LABOR LEADER for

- **Concise Summaries of the Labor News.**
- **Comment on that News.**
- **Personal Interviews with Important Labor Leaders.**
- **The Catholic Answer to Labor Problems.**
- **Cartoons by Willock, Photos, Commentary by Don Capellano, etc.**

Published twice a month (once during July and August) by the Ass'n. of Catholic Trade Unionists (ACTU).

All for $2 a Year! Simply clip and mail—

THE LABOR LEADER C1250
226 LAFAYETTE STREET
NEW YORK 12, N. Y.

Enclosed is $2.00. Send THE LABOR LEADER for one year to

Name .....

Address .....

.....

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

hibition of bacterial growth by fungi. Even Fleming dropped his work on penicillin after a few years, for lack of assistance and encouragement from others: it was taken up some years later by Florey.

But it would be wrong to suggest, by quoting this incident only, that scientific progress is dependent on "flukes." It depends on solid, steady work and thorough training. Professor Beveridge quotes all sorts of ways in which discoveries have been made, ranging from intense concentration on the subject to complete relaxation. The fact that his branch of science is one of the least mathematical helps greatly in making this book readable by the general public.

ANTHONY STANDEN.

The Impossible Shore. Robert Kee. McGraw-Hill. $3.

AS a simple account of the confusions, barbarities, and anomalies of Russian-overrun Germany in the last days of the war this book may hold some interest. It makes some sense as a medium of expression for the peculiar but understandable emotions of Johnnie Clay, who goes AWOL from a liberated prisoners' camp for the excitement of hurrying to the Elbe.

But this is not enough to make a novel. The people in the book exist only as vehicles for the incidents and as objects for Clay's distorted attitudes. Clay, the journalistic "I," is the only approach to a character, but he is throughout dazed by the hugeness and preponderance of it all. He vacillates without principle or will, though acting from a sentimental humanism. He has no sensitivity or power of penetration into the deeper meanings of action. His emotions and movements are only instinctive. Occasionally the action of his narrative becomes dissonant and unintelligible — often enough that plot-motivation disappears.

The question here is whether there can be an artistic experience when the point of view is wholly limited to a mind with no sensitivity and at least for the moment irresponsible. I often thought that the action and Clay's response had no more genuine meaning and complexity than the movements of the dog which cavorted about the room in the time it took to read the book.

Several English critics praised this book, among them Elizabeth Bowen who called it ". . . at once subtle and simple, articulate and bold," but I could find no reason to agree with her.

WILLIAM H. SLAVICK.

Menaboni's Birds. Athos and Sara Menaboni. Rinehart. $10.

"THE best since Audubon." That's what they are saying about Athos Menaboni, an Italian artist now living in Georgia, who has just published the first sample of his work in book form. It contains 32 plates in color, 13 full pages in black and white, numerous small drawings and 129 pages of overdone text by his wife, who is a native Georgian.

I will go along with "the best since Audubon." The man is good, very good. He has style and accuracy and a sense of the dramatic that reminds one inevitably of his great French-American precursor. But "better than Audubon," no. My edition of the master is not as good as this beautifully printed book that Rinehart has done for Menaboni. But still you can see that Audubon has the edge. There is nothing in Menaboni to compare with the fight between the mockingbirds and the rattlesnake, or the dive of a red-shouldered hawk on a covey of quail.

Compare the two treatments of bluejays. Menaboni's are fighting a snake, a little snake, a pushover. It is not much of a snakefight, but it is lively and a good likeness of bluejays. Audubon's are not fighting anybody at all, but just eating birds' eggs in a way that has more vitality than Menaboni's snakefight and tells you more about bluejays than 30 pages of Mrs. Menaboni's text.

But still there are features of Menaboni that are superior. He works with all the advantages of 100 years of scientific progress and accumulated research. He has high-powered binoculars that Audubon did not have. In accuracy he is better almost tevery time. In addition, the Menaboni's are apparently the most successful domesticators of wild birds that have been seen on these shores in some time. As a result Menaboni's pictures have been done, most of them, from close-up living models and the results show in his work.

The first edition is almost sold out, but if you can get it, *Menaboni's Birds* is an ideal gift for your bird-crazy friends. For the very rich there is also a $25 edition with a portfolio of additional plates.

JOHN C. CORT.

The Columbia Encylopedia (Second Edition). Columbia University Press. $25.

THIS one-volume encyclopedia contains 70,000 articles, 10,000 of them added since the first volume appeared and the others carefully revised if necessary. The biographical sketches have been augmented with 3,500 new names.

• REVIEWERS •

HARRY W. FLANNERY is a California newspaperman and radio news commentator, and the author of *Assignment to Berlin.*

CLAIRE HUCHET BISHOP is the author of *France Alive* and the recent *All Things Common.*

VIVIAN MERCIER, who teaches at Columbia and the City College of New York, is working on an anthology of Irish prose.

PAUL KINIERY is assistant dean of the graduate school of Loyola University in Chicago.

ANTHONY STANDEN is the author of *Science Is a Sacred Cow.*

WILLIAM H. SLAVICK, whose home is in Shelby Center, Tennessee, is a recent Notre Dame graduate.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Classified

★ Rate for your message, 10c a word (75c each for displayed lines; $1.50 minimum ad). Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old, Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, Inc.
876 Lexington Ave. (near 65th), New York

REBINDING

★ WORN PRAYERBOOKS, Bibles, Missals, repaired and rebound in leather or imitation leather by STANLEY TYBURCY, Box 115, Whitefield, New Hampshire.

STAMPS AND COINS

★ VATICAN CITY STAMPS, COINS, etc. Educational and devotional. 20 beautiful mint *stamps* 25c; *portrait postcard Pope Pius XII* with facsimile postmarked stamp attached 25c; complete set *Holy Year stamps* (8) 40c, on first day cover 12/21/49 $1. Complete price lists of philatelic items and unique imported rosaries available. ROSS-DUGGAN, 263 Laurel Street, Sarasota, Florida.

COMMONWEAL Christmas Rates

apply on all orders mailed directly by subscribers on or before January 15, 1951

1 SUBSCRIPTION	$ 7.00
2	11.50
3	15.00
4 OR MORE, EACH	4.50

Above rates apply for U. S., Canada and Latin America . . . other countries $1.00 a year extra.

Colleges and Schools

KANSAS

ST. BENEDICT'S COLLEGE

Atchison, Kansas. A Catholic College for men conducted by the Benedictine Fathers. A Liberal Arts College, accredited by the North Central Association. Located fifty miles north-west of Kansas City, Missouri, on the Missouri River. Address Registrar for information.

OHIO

GILMOUR ACADEMY

Gates Mills (Cleveland), Ohio. A Resident Preparatory School for Boys. Conducted by The Brothers of Holy Cross, Notre Dame, Ind. Situated in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries and museums. Distinctive rural-home atmosphere. 133 acre campus. Educational, cultural, and physical training programs. Fully accredited four year college preparatory course offered. Classes limited to 15 students. Brother Theophane Schmitt, C.S.C., Headmaster.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.

NEW YORK

COLLEGE OF MT. ST. VINCENT SCHOOL OF NURSING

Conducted in cooperation with St. Vincent's Hospital, New York City. Offers courses leading to Diploma of Nursing and Bachelor of Science Degree with a major in Nursing. Write for Bulletin L to Director of Nursing, College of Mt. St. Vincent, Mt. St. Vincent-on-Hudson, New York 71, N. Y.

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional advantages. For information address the Registrar.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

NEW JERSEY

GEORGIAN COURT COLLEGE

Four-year course leading to B.A. and B.S. degrees provides a solid background of general culture and special training in one particular field. Well-integrated program in Liberal Arts, Fine Arts, Science, Music, Home Economics, Business Administration, Teacher Training. Fully accredited. Address Secretary, Lakewood, N. J.

ILLINOIS

ROSARY COLLEGE

River Forest Illinois. Conducted by the Dominican Sisters of Sinsinawa, Wisconsin. Approved by the Association of American Universities. Liberal Arts, Home Economics, Library Science, Library School accredited by American Library Association. Foreign Study Branch for Junior Year Abroad at Fribourg, Switzerland. Graduate study in Fine Arts at Pius XII Institute, Florence, Italy.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Your Gift to Humanity

The Christmas spirit of humanitarian giving is the same spirit that has led Americans to send help, through CARE, to the people of Europe and Asia during the past five years. But the need continues. In the sixth winter since the end of World War II, countless Europeans are still in dire straits. In Korea, the latest victims of destruction must be saved from hunger and cold. Throughout Asia, masses of awakening peoples look to Americans for a helping hand.

CARE means packages of food, of clothing fabrics, to bring immediate aid to families in lands less fortunate than our own. CARE means new books—scientific books to help man earn his livelihood; children's books to spread understanding between America's youth and the young people of the world. And whether it be a $4-to-$10 parcel, or a contribution in any amount toward packages or books, CARE means something more: A person-to-person message of your desire to be friends.

Christmas 1950 finds CARE ready to go forth as your emissary with relief supplies for war victims in Korea . . . To bring your gift, to someone you know or simply to "someone in need", in a network of countries that stretch from Great Britain to Japan, from drought-stricken Yugoslavia and Greece to India, Pakistan, the Philippines. Now and throughout the year, the CARE gifts you send overseas are the best expression of your hopes for "Peace on Earth" . . .

Send Your Order
Or Contribution to . . . .

CARE

DELIVERY GUARANTEED

20 BROAD ST., NEW YORK 5, N. Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED